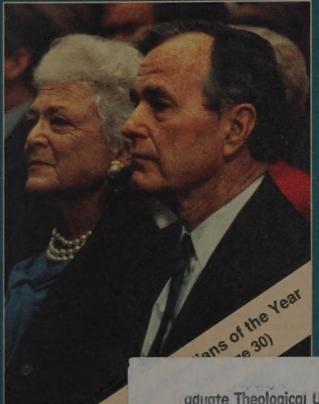
# The Anglican Digest

**General Convention Issue 1991** 



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An Episcopal miscellany reflecting the ministry of the faithful throughout the Anglican Communion.

#### THE ANGLICAN DIGEST

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#### From the Editor

Welcome to this special General Convention issue of *The Anglican Digest*. For over thirty years the *Digest* has been an independent voice supporting the doctrine, discipline, and worship of the Episcopal Church.

This special edition is no exception. The concerns to be addressed in Phoenix touch the lives of all Episcopalians, and we believe it is our responsibility and privilege to speak to and for the great body of Church members who share our focus. The special editorial by the Chairman of the Board (page 62) is indicative of our appeal to Convention to "hold the center" to prevent further loss to this great and wonderful Church we love.

If you are to be in Phoenix, stop by our exhibit area and give us the pleasure of meeting more of our *Digest* family of readers in person.

C. Frederick Barbie

The Rev C. Frederick Barbee Editor

### Altar Uncluttered, Mission Clear

THE PEOPLE AND LEADERS of the Church are at their weakest and most futile when they are not satisfied with the basic function of the Church and seek to justify themselves by becoming "relevant." The needs of the professionally wounded notwithstanding, the Church's mission is not to stage "meaningful worship experiences." The true Church is

not a social welfare agency or a psychological touchy-feely, hold-your-hand counseling center. It is something entirely different.

The true Church is not "relevant"

– it is eternal.

The Church needs no rationalization to exist. It does not need to fulfill some societal function beyond its own unique calling. It has been instituted by Jesus to give spiritual food and grace to His children, to call lost people to obedience by preaching the Gospel, seeking new converts, celebrating

the sacraments, jealously guarding the apostolic succession, teaching the Scriptures, passing on orthodox belief and tradition to the faithful, and standing for what is moral, right, and true at whatever cost to itself.

The Church has been charged with explaining God's rules and the way of salvation. It has not been instituted by God to be a drama club, or a dance company, or a social event, or a place to practice the guitar in — let alone as a forum for the expression of "diverse opinions," or as a place for "learning from other traditions." The last thing that the Church should be is an institution that keeps up with the times or that strives to be fashionable. The Church is the foundation of Western democracy because it is itself the undemocratic guardian of certain eternal truths that should never be subjected to some right-thinking committee or put up for a vote. The Church is

e guardian of our souls and certain non-negotiable truths. he Church need not "dialogue" with the world or its fashons. Instead, it should teach by word and deed.

The true Church is not "relevant"—it is eternal. It alone an offer the Saviour. It should keep its altar uncluttered and a mission clear.

-Franky Schaeffer, Sham Pearls for Real Swine

"Slammed Against

"Slammed Against the Wall"

My PERSONAL LIFE was shown to be a devastating failure when my daughter chose to return to America to live with her father. I found I had been quite stripped of any illusion that I was doing very-nicely-thank-you. In the eyes of the world I was still the successful "Susan Howatch," but this persona no longer seemed to be related to me. Behind this glittering image was someone else, someone who no longer knew who she was. I began to feel as if God had seized me by the scruff of the neck, slammed me against the nearest wall, and was now shaking me until my teeth rattled. Why people think a religious conversion is all sweetness and light I have no idea. It must be one of the big spiritual misconceptions of our time.

— Susan Howatch
Author of Glittering Images, Glamourous Powers,

Ultimate Prizes, and Scandalous Risks

## What is The Anglican Communion?

THE ANGLICAN COMMUNION—a term which was coined in 1885—includes an estimated 70 million people in more than 450 dioceses located on all the continents of the world. They include more than 64,000 individual congregations in 164 countries, organized as 28 independent, self-governing, national, or regional churches known as Provinces. The member churches of the Anglican Communion represent the world in miniature, a wide variety of races, languages, cultures, and political conditions. They are, nevertheless, one worldwide family, held together by affection for one another, loyalty to common traditions, and the continuing practice of consultation and mutual support.

#### The Churches of the Anglican Communion:

- trace their origins to the form and expression of the Christian faith
  which developed in the Church of England and, through its missionary expansion, throughout the British Isles and to other lands after the
  Reformation and in association with other Episcopal or Anglicar
  churches until the present day;
- are in communion with the See of Canterbury (and with one another) freely recognizing the Archbishop of Canterbury as the principa Archbishop and the focus of unity within the Communion;
- uphold and propagate catholic and apostolic faith and order based or the Scriptures and interpreted in the light of Christian tradition, schol arship, and reason. This process has found expression in the Praye Books and ordinals of the 16th and 17th centuries and in their modern successors.

#### History

While the Anglican Communion as such is a relatively recent develop ment, the English Church goes back to the unknown soldiers and traders who irst brought Christianity to England under the Roman Empire. By 341 it ad been established in England, but the Saxon invasion pushed the young hurch west and north.

The Celtic church gradually began the task of trying to convert the invaders, and at the same time St Augustine was sent by Pope Gregory the Great or this purpose. Augustine became the first Archbishop of Canterbury (597-604), converted Ethelbert, the King of Kent, and appointed new bishops for the ancient dioceses of Rochester and London. His personal attempts at reconciliation of the Roman and Celtic churches ended in failure, but further degotiations in the seventh century, as at the Synod of Whitby in 664, proved more successful.

The Reformation in England caused no break in the continuity of the ofice of Archbishop of Canterbury. The English sovereign replaced the Pope is head of the Church of England. Archbishop Thomas Cranmer (1533-1556), author of the Prayer Book, accepted the Act of Supremacy in 1534.

The Anglican Communion has developed in two stages. Beginning in the seventeenth century, Anglicanism was established by colonization in countries such as Australia, Canada, New Zealand, Southern Africa, and the

eastern part of the present United States.

When the American colonies achieved independence, a new plan was needed. In 1784, Samuel Seabury of Connecticut was consecrated in Scotand. This was followed by more consecrations of bishops for the United States and by the establishment in 1789 of the first independent daughter church of the Church of England, the Protestant Episcopal Church. The two churches were in full communion and had many informal relationships but no formal or legal ties, thus setting a pattern for the Anglican Communion of the future.

#### Today

The Church in England was for many centuries a constituent part of the Western or Latin Church headed by the Bishop of Rome. It has also been for centuries the Church of England "by law established," with particular rights and responsibilities in the political and social life of the nation as a whole. In contrast, most other Anglican Provinces have no memory of being part of the Roman Catholic Church and no experience of the privileges and

problems of establishment. Their own histories are relatively brief, and they are more likely to be minority churches, sometimes tiny minorities, in societies dominated by other faiths, by other Christian communions; or they may find themselves, as in North America, only one of many religious bodies.

It has been said that the Anglican Communion is rapidly outgrowing its Englishness but has not yet established its own identity as a multiracial, multilingual, multicultural family. It has never had a central executive authority or a legislative body able to make decisions for the Communion as a whole nor does there seem to be any great desire to develop such structures.

It is aptly named a Communion since it comes alive in worship and mutual intercession, in shared experience of community in the body of Christ in the bonds of affection developed for one another by Anglican leaders a Lambeth Conferences and other meetings, and in consultation and encouragement through a variety of instruments for inter-Anglican partnership.

-from Who Are The Anglicans?



## The Compasrose

THE EMBLEM OF THE ANGLICAN COMMUNION, the Compassose, was designed by the Rev Canon Edward N. West of the Cathedral of St John the Divine, New York City.

At the center of the circular emblem is the red cross of St George on a silver shield, a reminder of the origins of the Anglican Communion and a unifying link to the past within the Communion today.

Encircling the cross is a band bearing the inscription "The Truth shall make you free," in the original New Testament Greek, the language studied by all scholars within the Communion.

From the band radiate the points of the compass, the major divisions colored in gold and blue and the minor divisions in green and gold. The compass symbolizes the world-wide spread of the Anglican faith.

Surmounting the shield at the north is a miter, the symbol of the Apostolic Succession, which is essential to all the churches which constitute the Anglican Communion.

#### Flag Available

The Compassose is at the center of a blue and gold flag designed with the approval of the Archbishop of Canterbury. Information is available from the flag's designer, the Rev Bruce Nutter, Pan Anglican Workshop, 772 Brunswick St., Fredericton, New Brunswick, Canada E3B 1H9. His goal: the Compassose flag in every Anglican parish!

## Trojan Horse or God's Providence?

THE NEWSPAPERS were full of it. The English were learning of little else but the storm over "happy clappys," renewal choruses chosen by George Carey for inclusion in his enthronement service as 103rd Archbishop of Canterbury.

A deeper issue was at stake. Could it be that the Church of England was being invaded by the "charismatic" element or by an "evangelicalism" foreign to its ethos? Were the choruses just the tip of an iceberg, a sort of Trojan horse holding unwelcome intruders?

Or were we seeing the culmination of a long and patient process of assimilation by which insights of the Gospel and an experienced vibrancy of faith, always potential and sometimes realized within historic Anglicanism, were growing up like rich fruit from the very ancient soil of the Church?

Was George Carey's elevation an alien extrusion or a natural, even providential, development?

That was the question my wife Mary and I were asking as we boarded the "commemorative" train bound to Canterbury from Charing Cross Station the morning of April 19.

What an experience it was! A winding caravan of railway cars packed with bishops, deans, lay leaders, and academics of the Church of England, and seats held for two innocents abroad from the Diocese of South Carolina. There was purple as far as the eye could see. Across from us, the Bishop of Tewkesbury and his wife. To one side, the Lightfoot Professor of Divinity and Mrs Dunn from Durham. On the other side, a faithful clergy couple from a parish in Southwell. The whole thing felt very "English" and quite stirring.

For the star-gazers, there was Princess Diana beneath a great, white hat. There were Princess Margaret, the Prime Minister of England, Billy Graham, and our own Presiding Bishop. It was a once-in-a-lifetime assemblage of what the BBC would later call "the great and the good."

There were extraordinary moments: the two angelic renewal songs sung and played (they were tame, given the media hype which had preceded them); George Carey's sermon; and the magnificent tradition of English Cathedral music—alive and well—which formed by far the bulk of the musical portions of the service.

The sermon was a masterpiece. Speaking of the martyrs who have come before in this office, such as St Alphege,

whose feast day it was, the new Archbishop pressed home the Church's primary task to witness to Christ as the transforming power in our real lives. Here is what he said:

Archbishops do not exist for their own sake. St Paul's words from our first reading are directed at me today - 'necessity is laid upon me; woe to me if I preach not the Gospel!' Like St Paul, I see this as central to the role of Christian leadership. The Church is duty-bound to call



The new Archbishop with Paul and Mary Zahl

people to the Living God; and it is the Archbishop's duty and joy to lead that call. ...

The Christian faith is far more important than life and even death, as our martyrs have witnessed, and woe to us if we fail, passing to future generations the unsearchable riches of Christ which are the very heartbeat of the Church and its mission."

Here amid the awesome constraints of protocol and tradition, yet always with meckness, George Carey had set our sights on the One without Whom it all is but pomp and circumstance. His was a courageous, forceful performance, yet gentle and relaxed as well.

How was the question answered which we had carried with us? Was this an extrusion upon the Church, or a return to the welling spring from which we have all sprung? I have to say that it seemed unequivocally the latter.

This was not, moreover, just a high experience, an his-



Charing Cross Station

toric moment in which we were privileged to share. Rather, we believe that God was there. We believe that God has acted to help our Church. And looking to the future, we reflect on the new Archbishop's words to the press after his appointment was confirmed at St Maryle-Bow in London: "I look forward with great optimism because I believe in the power of God."

—The Rev Paul Zahl, Rector, St James' Church, Charleston, South Carolina

## Ways To Wold Church

CHURCH-GOING PRODUCES a certain amount of family stress, and because I want to be sensitive about such problems I have devised the following suggestions called *Ten Ways to Avoid Church on a Sunday Morning*. I hope you will find them helpful.

- 1. On Saturday night poll your children as to their availability on Sunday morning, and then put church attendance to a vote.
- 2. Plan a late Saturday night with the potential for a good Sunday morning headache.
- 3. Be sure there is either no gas in the car or the battery is dead.
- 4. Plan an elaborate Sunday breakfast to ensure that following it there will be no time to dress.
- At dinner on Saturday discuss those things which bother you about the church and its clergy.
- 6. In the name of "family togetherness," plan your own three-minute Sunday service at home.
- Make sure that your children are signed up for all Sunday morning "sports opportunities."
- 8. On Sunday morning "discover" that an important report must be completed before Monday's office arrival.
- If all else fails, drive your children to church, drop them, and seek solace in a cup of coffee and The New York Times while you wait for your children to "get religion."
- Rectors are not supposed to have a sense of humor; boycott those who do.

—The Rev Walter H. Taylor, Rector St Luke's Church, Darien, Connecticut

### Discord Over The Concordat

THE TELEVISION commercial asks, "Do you know me?" If you read Newsweek you might. I was the Lutheran cited on their "Ouotable Ouotations" page describing ecumenical relations with Episcopalians as "ecclesiastical necrophilia." Before you turn the page to another article, hear me out. The origin of the remark is as follows. I was "shooting the breeze" with a local reporter over the phone after she had finished interviewing me on another subject. The recent Concordat between Lutherans and Episcopalians came up and I shared with her some gallows humor that had been making the rounds. Acutely aware of the membership decline in mainline churches, an evangelical Episcopalian had said to a colleague of mine, "Come on in, the coffin is big enough for two!" And a Lutheran bishop from the Northeast with the same problem on his mind spoke of "ecclesiastical



necrophilia." Thus, this unfortunately memorable phrase is not even mine. It made the local paper and from there to *Newsweek*. The context of the quotation was not insult but the sad fact that casts its disturbing shadow over both our denominations: membership losses of alarming proportions since the 1960s.

It has been a hope in many quarters that ecumenism might stem the tide of this persistent problem. If only the churches were united, like Christendom of old, then we could all confront the scourge of secularism that is robbing Christ's Body of vitality, influence. and souls. While this ecumenical dream is a noble one, it is an illusion. What makes us one in Christ is the mission that we share, not creation of some esperanto administrative structure that mandates pulpit exchange and determines who presides at the Lord's table. What made the early Church a dynamic force was the power (dunamis) of the Holy Spirit that created witnesses "in Jerusalem and in all Judea and Samaria and to the ends of the earth" (Acts 1:8). That Peter and Paul fought fiercely along the way (see Galatians 2:11) was incidental to the main business of making disciples. If the Apostolic generation of the Church was not united, why should we expect to be? 💆 Perhaps a better course for as is to recognize, with Burkean respect, that the complex frames of our sepaate traditions, which have shaped our identity and nolded our reading of the Scriptures for nearly half a nillennium, should not be ossed aside by the work of some largely-anonymous committee dedicated to abstract principle.

I cannot, of course, speak for Episcopal reaction to the Concordat. But I can speak to the negative reaction among significant numbers of Lutherans concerned about the identity of their radition. The Concordat



was completed on January 6,

The problem is a simple one. The Concordat proposes uniting the two churches under one episcopate by means of the ordination of future pastors. But the historic episcopate has never been a necessary mark of the church for Lutherans who teach in the Augsburg Confession that "it is enough" (satis est) for the unity of the church that there be the preaching of the Gospel and the sacraments of Baptism and the Lord's

compromised."



Supper. Where Lutherans have adopted the historic episcopate, the results have been less than impressive. In the Church of Sweden, for example, the claim of Apostolic Succession through the office of bishop — a claim. by the way, that is historically quite dubious in the Swedish case — has not protected Swedish Lutherans from the unorthodox practice that permits a person to be a member of the Church and receive all of its benefits without the sacrament of Baptism. Since the historic episcopate is not a necessity for Lutherans, why should Lutherans adopt it as a condition for unity? To add to the controversy, Episcopal ordinands will not be required to subscribe to the Augsburg Confession — the undisputed benchmark for confessional Lutherans since the formation of the Schmalkald League in December of 1530.

The embarrassing fact is that Lutheran ecumenical leadership has made promises to Episcopalians that cannot be delivered. They have made the same mistake before this past decade in relations with other churches, We Lutherans need desperately to clean up our ecumenical act.

I have a modest proposal for the ecumenical mayers of both our churches. Instead of trying to build a Tower of Babel, let us rather take comfort in the faith that it is Christ alone who makes us one by His holy grace and not we ourselves. We speak in different voices and these voices will remain. But we lift these different voices. single-mindedly, in praise to Father, Son, and Holy Spirit. As the son of a mother raised in the Episcopal Church and the husband of a wife baptized Roman Catholic, I think such a proposal, while obvious, goes deep to the heart of what it means to be a Christian in a modern. secular world.



—The Rev Dr Walter Sundberg, Luther Northwestern Theological Seminary, for The Anglican Digest

### Church & Mission



St Mary's-on-the-Mountain School, Sewanee, Tennessee (1896) Established by the Sisters of St Mary to train poor mountain girls.

A VISITING BISHOP PREACHED today on "the Church as a ship overhauling itself while on a turbulent sea." The turbulent sea represents the continuously changing attitudes, needs, and concerns of the world, while the ship's overhauling is the Church's response to those concerns, needs, and attitudes.

This picture of a ship undergoing constant change to meet the immediate and changing conditions of the sea reveals a basic misunderstanding of the ship's mission and a mistrust of the ship's Designer, including mistrust of His knowledge of the sea.

A more accurate picture, and one consistent with the Gospel, is that of an unchanging ship on the high sea whose single mission is search and rescue. Her crew are not sociologists and engineers equipped with the most current computer information, ready to upgrade the engine room and communications system and reshape the hull and install computerized rigging.

The crew is, in fact, the same yesterday, today, and forever: fishermen, Olympic class swimmers, sailors manning life lines and rafts, snatching men and women and children from back-breaking waves and the jaws of fierce sharks, bringing the lost on board; cooks in the galley to feed the hungry; doctors and nurses to bind up the wounded; teachers for everyone; and, not least of all, faithful navigators following the course once charted, avoiding coral reefs and submerged rocks, always mindful of the siren's alluring song and other hidden dangers, trusting completely in the Holy Spirit whose hands are ever on the wheel.

---from The Seminarian

# The Most Precious Thing This World Affords

ATTACKS ON THE BIBLE occurred in the second century, the third century, the fourth century. The Bible was virtually buried alive during the late Middle Ages. It was made an excuse for warfare in the sixteenth and seventeenth centuries. It was treated as an antique by the eighteenth century and as an unscientific collection of anthropological curiosities by the nineteenth. It is considered sociologically irrelevant by our own leaders in the late twentieth century.

Yet the Bible has persisted. In the rites of coronation of English sovereigns it is presented as "the most precious thing this world affords." Our Articles of Religion maintain that nothing can be held essential to our salvation which is not clearly stated and proved by Holy Writ. And the clergy must swear to hold the Bible to be "the Word of God."

Those who wish the teaching of the Bible — about God, about the Lord Jesus, and about the Holy Spirit, about the life of God's Church, about the life of God's people — those who wish this teaching to be otherwise than it is still consecrate Gothic cathedrals, still wear traditional vestments, and still speak in professionally pious tones. They are not what they seem or appear to be.

I am putting this bluntly to you. The Church herself stands or falls upon the substance of the Biblical testimony to Jesus as the only Son of the living God, the Messiah of Israel.

If you undo the authority of the Bible in and over the Church you will have a new religion. It may build and consecrate a cathedral and walk around in the habiliments of a parson, but it will be another religion, not Christianity.



For the moment we are secure. The formularies and laws of our Church still protect us. But if the General Convention should place its own determinations above the record of the Bible itself and authorize alterations of its texts, then the Episcopal Church will have undone itself into not just heresy (there's plenty of that around and always has been) but apostasy. It will have disowned the Word of God, the basis of revelation.

—The Rev William H. Ralston, Jr, Rector, St John', S Church, Savannah, Georgia

### "Until"

UNTIL THE CHURCHES scrap their political agendas and get back is touch with the religious aspirations of their members, their decline will likely continue. This does not mean that the churches should turn their backs on the poor and helpess or abandon the quest for peace and justice.

It does mean that churches would do well to live up to their billing as houses of worship.

-John S. Tompkins

## Nine Commandments for Altar Guilds

- If it's metal, polish it.
- . If it's floral, arrange it.
- If it's cloth, iron it.
- . If in doubt, wash it.
- If it has been taken care of by one person for more than ten years, aboid it.
- If it's a memorial, revere it or try to work around it.
- If it's been done only one way for more than fibe years, don't try to change it.
- If new rectors, vicars, or curates get bright ideas, indulge them. They'll soon learn better.
- If a bishop wants all the bestments and hangings changed ten minutes before the service, smile sweetly, ask him to pray for a speedy recovery from your hearing loss, and leave him to his prayers in the solitude of the sacristy.

—bia St Mary's Church, Madisonville, Kentucky

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## Our CRISIS of Authority

SMELL A RAT every time I hear the word "crisis" mentioned in our society. seems to me the word is used, more often than not, to mask various patterns of our own sinning. Our greed, for example, is hidden under the "crisis" in the stock market: our insecurity under the guise of a "crisis" in foreign policy; our howling loneliness in the "crisis" of sexual relations. Now we have our 3 of identity hidden in the asis" of authority.

The issue, however, is not authority. The issue is us: "a herd of independent minds!" The truth is that we are children of God and belong to each other. But instead of living in and from that truth, we live a lie. So we call it a "crisis," a crisis of authority. We've lost sight of who we are, and our roving pathologies and neuroses masquerade often as prophetic utterances.

Thus, the issue of authority has to do with our sense

We have lost sight of God's identity as the One who reigns from the Cross.

of self. We are stretched between our sinning on the one hand and our call to holiness on the other. We don't know what to do with ourselves with our sinning self and our self called to holiness.

Authority is really a question of our own "disease," our own discontent. It is a problem of identity and meaning, partly because we have lost sight of God's identity as the One who reigns from the Cross. We have also lost our sense of identity in Him, both individually and corporately. Its recovery will mean giving up our cruel idealism and our brutalizing perfectionism as we project them onto our leaders. It will mean surrendering both our cynicism and our sentimentality. It will require a painful shift for us with regard to reality itself.

The crisis of authority is one which is occasioned by the howling emptiness which a false sense of self uncovers. Instead of inviting people into a love story, we Christians present them with a cluttered and muddled inventory of beliefs and lose God and each other in the process. There is no authority to appeal to or to love. I think of what first caused me to fall in love with the Gospel. I think of those hearty English evangelicals of my early childhood, intoxicated Wonderful with Jesus. people. I think of a deaf and irritable monk who convinced me that I was loved. I think of the messy particulars of her and him and him and her who brought me to the feet of Christ with authority, with the authority of the Church.

I want to share with you two modest ways to recover God and each other with authority. The first is to recover our sense of the comic. The second is to cultivate the old art of friendship. At the end of Joyce Cary's novel, The Horse's Mouth, the artist Gully Jimpson is dying and attended by a somewhat somber nun. Gully says: "How don't you enjoy life, Mother? I should laugh all

'round my neck at this minute if my shirt wasn't a bit on the tight side." The nun replies: "It would be better for you to pray." Gully Jimpson answers, "It's the same thing, Mother."

Orthodoxy requires laughter and friendship.

Orthodoxy requires laughter and friendship. They help us imagine new strategies for dealing with life's pressures and pains. The authority of the comic supports our identity as children of God. Christopher Fry said: "Comedy is an escape not from truth, but from despair. A narrow escape into faith." I catch a glimpse of it when I see the desperate and hilarious comedy of myself trying to cope. I don't know about you, but for me getting up in the morning is often an heroic act! Fry continues, "Human beings need to believe that the limits and terrors of reality can be changed, that the future can be different and better, that wonderful things can happen. And if religious institutions cannot do these things, then something else must. We are creatures of social fantasies that need huge

amounts of absurd faith just to sustain ordinary life." Realizing that just to get up in the morning and say "yes" is a colossal act of faith takes courage and humor. We need friends and we need each other.

We need some sense of the comic if we are to play this game of life with the God who calls us to be friends. The authority of friendship supports our identity as beings who belong to each other. And our identity is bound up in being friends with God and with each other. This is the basis for our solidarity with one another and our authority in the world, an authority which bullies and coerces no one. God's friendship brings them into the fellowship of charity. Here we catch a glimpse of paradise, in friendship with "the God who once And our identity is bound up in being friends with God and with each other.

again takes the evening air, as in paradise, to be with His friends."

There is a crisis of authority, but it's really a crisis about who and how we are with each other. We are children of God and we belong to each other. That is the basis of our authority and of God's authority over us. When we recover our identity as friends of God, we will find ourselves in a community of faith. Then we can truly respond to the words of the Gospel as the ground of our identity: "As the Father hath loved me, so have I loved you." We belong to God and we belong to each other. This is the basis of good news, the basis of everyone's biography.

—The Very Rev Alan Jones, Dean, Grace Cathedral, San Francisco

#### The Battlefield of Faith

FAITH ISN'T a state of easy and calm security. It is an adventure of ceaseless battling with troubles: a peace of mind and serenity indeed, but a costly peace and serenity in the midst of conflict.

—The 100th Archbishop of Canterbury

### The Nicene Creed

ATTHE EUCHARIST during which we have listened to the word of Jesus and His apostles and share, so far as our minds and imaginations allow, in their thoughts and emotions, we are called upon for a definite act of commitment. For that is what the Creed in the Communion service really is — a public statement of where we stand, a corporate pledge of loyalty to Christ and His Church.

The "newer" form of the Creed begins, "We believe," because the Creed is a product of the corporate life of the Church. It is essentially what the Church believes, and it is meant to be recited in unison by great groups of people all over the world in all ages. For that very reason it cannot be an explicit and up-to-date statement of precisely what any given individual believes. But there is an advantage in the "older" form: "I" emphasizes personal commitment. This Christ around whom the Creed centers is my Lord, and I hereby enlist in His cause, to fight under His banner.

It is a further disadvantage, from one point of view, that the Creed should begin with the word "believe," for that places too much emphasis on the intellectual side of religion. It encourages the one-sided heresy that religion is a collection of beliefs and that Jesus was primarily interested in what people believed. As a matter of fact, however, what is primary and central in the Christian life is not the intellectual or the emotions but the will. Salvation is not to be won by the acceptance of propositions or the assent to facts, but by the surrender of our lives as free bondslaves in the service of a Lord who is at once demanding and loving. It is only by interpreting "believe" broadly that the Creed can be made to play its full part in the liturgy and in our lives. It does not mean merely "I agree that these statements are true." As St James tells us, "The devils also believe and tremble." Christ is not asking for our vote; He is asking for our life. Therefore, at this point in the

Sacrament "I believe" signifies far more than casting a theological ballot. It means, standing shoulder to shoulder with the members of Christ throughout all the ages, I hereby declare my uttermost trust in Him as God of God, and I pledge Him my unlimited devotion now and forever.

> -James Thayer Addison in The Living Sacrifice

"Onward, then, ye people, Join our happy throng, Blend with ours your voices in the triumph song ..... 1) That humiliating moment when you realize that the service leaflet said to sing verses 1, 2, 3 and 4. But not 5.

## Archbishop Runcie on the Liturgy

VERY FEW PEOPLE would deny that the historic liturgy (preserved in part in Rite I) has extraordinary literary merit, but some claim that this sixteenth-century achievement has little contemporary religious relevance and that archaic language estranges people from the Church. I take a contrary view.

The vigor, the rhythm, and even the strangeness of traditional language makes it memorable, and what a person remembers shapes his personality. Christianity has its roots in "a perpetual memory of that His precious death and sacrifice until His coming again." This memory generates Christian hope. In today's world, unless we are steeped in the language and the perspectives of faith, then we shall all too easily become assimilated to the assumptions of a passing age whose talk and thought assigns no central place to God. I believe that there is no substitute for knowing the sacred texts and prayers by heart, and the old Prayer Book, and perhaps particularly its Psalter, is a treasury of memorable texts. "Treasured words," as Iris Murdoch has observed of the Prayer Book, "encourage, console, and save."

I am grateful for many things in the new liturgies, particularly for stress on some of the central themes of our faith such as the activity of the Holy Spirit and the joy of the Resurrection. I am grateful, too, for modern translations of the Bible, which, used in conjunction with the Authorized Version, deepen the worshippers' understanding of the faith. However, the new is not a substitute for the old, but an alternative.

- The 102nd Archbishop of Canterbury

## The Cathedral in Garden City



THE CATHEDRAL OF THE INCARNATION is a memorial church, and its history cannot be separated from the man it remembers, Alexander Turney Stewart. Mr Stewart was a 19th-century self-made millionaire whom many consider to be a merchandising genius. He is the man credited with being the developer of the American department store. Besides having financial acumen and great ambition, Mr Stewart had ego, foresight, and the money and influence to make his dreams a reality.

A. T. Stewart became a force on Long Island when in 1869 he purchased 7,170 acres of the barren Hempstead Plains. His plan was to build a village. As the owner of all the property and as the supplier of all needs that any resident living in his community might have, Mr Stewart saw himself as the epitome of "landed gentry." At the time of his sudden death in 1876 at age 74, the Stewart vision was not quite complete. Stewart had brought out the railroad from Brooklyn, and houses, a hotel, roads, and commercial buildings were in place. Trees had been planted, and water and sewer systems were in the process of being constructed. The only things missing from his Garden City were a church, a school building, and people.

Within ten days of Mr Stewart's death, the architect's plans for a Gothic memorial church were on Mrs Stewart's desk. The architect, Henry Harrison, was well-known for his buildings in the New York City area. In addition, he had been employed by the Episcopal Church on numerous occasions and was considered to be one of their "darlings." His

forte was building "inspirational" churches. The Episcopal Church connection is important because at this time the Diocese of Long Island had a bishop and a seat. Bishop Abram Littlejohn was persuaded to come to Garden City and to set his cathedral in the planned-for church. The question that arises is, when did the Bishop make his commitment and to whom? However, it must be remembered that Alexander Stewart was orderly, planned his community well, and left little to chance.

Left distraught by her husband's death, Cornelia Stewart

started to work on the memorial church almost immediately. Squabbling among the players began right away. Mr Stewart's executor and friend, Judge Henry Hilton, held the purse strings and was not inclined to spend one dime more than he deemed necessary. He had his own architect, Henry Harris who built St Paul's School, and together they second-guessed Henry Harrison. But church ties are strong. With the support of Bishop Littlejohn and the able assistance of the builder. James L'Hommedieu. Mr Harrison forged ahead. Groundbreaking for the church came on August 2, 1876, and the cornerstone was laid on June 28, 1877.

The Cathedral of the Incarnation is a small, Gothic structure, cruciform in shape,



Summertime view of the cathedral from the southeast



The cornerstone

that seats less than 800 people. It is 188 feet in length and is 109 feet wide at its transepts. The exterior ornamentation is typical of Gothic architecture. Crocketed gables and floriated pinnacles and finials abound; flying buttresses gird the building. Departing from Gothic tradition, Harrison refused to have grotesque gargoyles and their ugliness on his church. In their place under the parapets he positioned carved bosses that resemble the regal heads of European rulers.

It took ten years to complete the Cathedral. Consecration took place on June 2,

1885, and Mrs Stewart paid all the expenses incurred. Records indicate that the windows cost \$30,000, the building itself cost \$377,500, and that Mr Harrison was paid \$15,600 for his work.

Cornelia Stewart died October 17, 1886, and was buried in the crypt chapel, the Chapel of the Resurrection. On the other side of the chapel altar rests what are thought to be the remains of Alexander Stewart. Mr Stewart's body had been stolen in 1878, held for ransom, recovered in 1881 at a cost of \$20,000, and interred in secrecy in the unfinished church in 1885. Both burial sites are unmarked. Mr and Mrs Stewart's remains lie in the crypt chapel below the high altar in a location that is traditionally reserved for royalty and bishops. Bishops Burgess and DeWolfe are also interred in the crypt chapel, but not below the High Altar.

The Cathedral of the Incarnation is a memorial church, built by a grieving widow in memory of her husband. Its spire, resembling a monument, soars in an unbroken line 180 feet into the sky. Its cross, once gas-lit, can be seen for miles and has served as a symbol of home and hope for wounded World War II soldiers returning to Mitchell Field, as well as in other times for many others.

—-from Tidings, The Diocese of Long Island

The first annual Anglican Digest award for . . .

## Episcopalians of the Year

CITING HIS "STRONG SPIRITUAL LEADERSHIP" a Digest reader nominated President George Bush to be the recipient of the first Anglican Digest "Episcopalian of the Year" award. It seemed only fitting that the honor be extended to include Mrs Bush whose vibrancy and devotion to Church and family complement and enhance her husband's commitment to Christ and His Church.

Life-long Episcopalians, the Bushes' "official" parish is St Martin's in Houston, Texas, where they have been members since 1962. The President served there on the Vestry in the 60s, and the First Lady has been a Sunday School teacher. She is presently a member of the Saintly Stitchers, a dedicated group that has, for the past five years, been working on the formidable task of needlepointing kneelers for the church which seats 650.

The Rev Dr Claude E. Payne, Rector of St Martin's for eight years, calls the Bushes "open, warm people whose faith is an integral part of their lives." He relates the story of the then-Vice President requesting, just days before the Presidential election of 1988, a service of thanksgiving with family and staff to be held following the election, regardless of the outcome.

And it was in St Martin's on a Sunday in April,1991, one of three designated National Days of Thanksgiving, that the President offered thanks for the return of U.S. forces from the Middle East and for a just peace.

He concluded the five-minute prayer by saying: "We are not an arrogant nation, a gloating nation, for we know, 'Blessed are the meek, for they shall inherit the earth.'"

Though the First Family's membership resides at St Martin's, when they are in Washington they regularly attend services at St John's Church, Lafayette Square, the "Church of the Presidents." They are often accompanied by whatever family members are visiting, but due to the ever-present problem of security, do not mingle with other parishioners. "They are both religious people who take worship very seriously," says St John's Rector, the Rev Dr John C. Harper.



## The Episcopal Book Club

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## The Episco

### Four Important Boo

#### The Best of Both Worlds

#### The Rev John Andrew

Again this year EBC has entered into an agreement with a publisher to bring out a book especially for the Club — and again it's the Winter selection. Father John Andrew's The Best of Both Worlds is a follow-up to his Nothing Cheap and Much That Is Cheerful, EBC's Summer selection in 1988. An anthology of sermons preached at St Thomas Church, Fifth Avenue, New York City, the book follows the church year around from Advent and also, as Father Andrew put it, deals with "issues of the day."

### The Anglican Spirit

#### The Rt Rev Michael Ramsey

"Here is Michael Ramsey, Bishop of Durham, Archbishop of York and of Canterbury, scholar, prophet, man of God . . . still at the height of his intellectual and spiritual power."

—D. Edwards, Provost of Southwark Cathedral, London

"I was re-inspired by the resilience and depth of Anglican spirituality. More and more Michael Ramsey is being recognized as one of the great saints of the Anglican tradition, one who can convey to contemporary Christians who they are, where they have come from, and where they are going. He is a guide for people, including new and professed Episcopalians, who seek to discover the Anglican spirit, uniquely blending a love for Scripture, respect for tradition, regard for experience, and an openness to pluralism."

 N.A. Peete, Canon to the Ordinary, Diocese of Atlanta (Spring 1992 Book-of-the-Season)

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The Most Rev George Carey

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(Summer 1992 Book-of-the-Season)

## The Major Trends Shaping the Episcopal Church

The Rt Rev Roger White and the Rev Richard Kew

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### How Firm the Foundation?

TIMES ARE HARD for Christianity in the Episcopal Church. New vision is required. Fresh hope is needed. The theological left speaks with inflexible, unrelenting militancy. The right is frustrated and fractured. Taking the "center ground" sounds good, but do we know what it is?

I.

The renewal of our Church must be theological before it can be anything else. This has always been true in history and still is. The leader of the Reformation, for example, was no bishop, no administrator, no monk as it turned out, no parish priest. He was a doctor of theology.

What is the theology we must recover if we are going to live? It is at least four things. First, Jesus Christ must be the starting and ending point for everything that happens in the Church.

Jesus
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Church.

Is "creation spirituality" sufficient to supersede the Cross? Or an imminent "Sophia"? Or "theology of liberation" claiming solidarity with what the "Spirit" is doing in the world? Those are broad blind alleys which have stupefied a generation. The Truth worth having is centered on the Second Person of the Holy Trinity, as Scripture teaches us.

Next, the human condition is a condition of irretrievable lostness. We cannot save ourselves. We need a Saviour external to our psyches and our circumstances. Theological liberalism on this score has proven a betrayal. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I St John 1:8). On the other hand, how wonderful the words, "the Truth shall make you free."

Third, the substitutionary atonement of Christ on the

Cross is the last, best and only hope of mankind. Every other theory of God's mercy and love fails to reckon with the impassable obstacle of human sin. We need to recover confidence in what the Prayer Book has always called "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Fourth, grace alone is able to convey the incentive people need to do the works of God. The Pelagian cheerleading of those who "love" from guilt has created a legacy of "social Gospel" that is no Gospel at all because it exists from guilt and, therefore, lacks staying power. We need to re-position our entire mission and service from a guilt model to a grace model.

H.

Then there are two things we need to let go in order for the Church to be saved. The first thing we need to let go is the overly-conscious compulsion to claim an "Anglican" identity, which is somehow distinct from the Christianity of the One, Holy,

This
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tant.

Catholic and Apostolic Church.

"Anglicanism" as a term for our religion was not used by anyone until 1650. The Reformers did not know the word. They knew only Christianity and the reformed Christianity of the English Church. "Anglicanism" as a description of who we are is an anachronism that goes back to Laud. It is an "ethos," a revolving ethos in fact.

If we say that the peculiar circumstances of the English Reformation softened the Continental theologies of the sixteenth century, that is true. But the core of the historic Prayer Book was the Bible, clearly, reasonably, and sonorously expressed. Cranmer's work has never been bettered. Our Church's characteristic insights, such as the objectivity of Godcentered worship, are insights of the Bible. To ascribe them to "Anglicanism" as such leads to self-righteousness and to the exhausting need constantly to take the temperature of our "identity." We are forever need-

HII.

ing to be something "Anglican" and measure ourselves The Church then should against something "Anglifocus on one specific area of can." Toplady's "Anglicanour life and take the focus off ism?" Pusey's "Anglicananother. We need to focus on ism?" Baring-Gould's "Anglicanism?" They were all vastly differing creatures. "Anglicanism" has become the constant (and constantly changing) law against which we seem to need to measure We need self-understanding. to help Quel ennui! This does not Anglican mean that our heritage and tradition are unseminaries important. It is to say they must not replace the foundarecover tion of the faith, which is confidence Jesus Christ alone. Similarly, we need to be in the Gospel.

willing to let our image go. We are ever afraid of sounding "fundamentalist," or "narrow," or not smart, or not balanced. We have this need to be not stupid. We are not stupid in any case. But a besetting weakness of our Church is our need not-to-be. That must be shed in favor of standing for the Truth which is in Jesus Christ, and Him

the seminaries. Too many members of our clergy do not know what they are doing. It is not their fault. In the main, the seminaries have been so confused about the core theology of Christianity that they have infected their graduates with this confusion. It is a rare bird who can emerge unscathed from such training. Better travel to Uganda or Bristol for training than to try our Church's strange brew. We need to help our seminaries recover their confidence in the Gospel. We also need to take our

focus away from another area. The Church has been taken over by a "process" model of decision-making. Content is relative, so goes this myth, and "process" is the everlasting entity. Thus, for example, clergy deployment has become a highlypaid industry of "consultants" ("whose own the sheep

are not," St John 10:12). No longer the bishop or vestry, but now the "process" calls. The "process" model of decision-making in the Church needs to be challenged when it isolates the leadership from "process."

#### Conclusion

The renewal of our Church will not happen until the theology of the New Testament is repossessed. Every other theology - "process," "liberation," "creation," etc.



- is an optional extra. None is close enough to the real beating heart of human existence. The sacrifice of Christ on Calvary is the start and finish of all we can aspire to offer the world. If we hesitate to start there, we will shrivel and die. (We are doing that already).

We must work to lever the entire enterprise of the Church's ministry onto the firm foundation, which is Jesus Christ. Soon.

How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent word! What more can He say than to you He hath said, To you that for refuge to Jesus have fled?

— Нутп 637

## **Prayer Unites**



## A Prayer For General Convention

There are many positions to which we do not all subscribe as a worldwide family, but over one essential thing at least we have never disagreed – that we pray for one another. Is this not one of our strongest bonds?

 Archbishop French Chang-Him Province of the Indian Ocean O God, Grant your blessing on all who join in the General Convention. By your Spirit give them/us grace to listen and grace to speak. Help them/us to discover where you are leading this church. Give us all a unity in mission that will enable the church by its life and witness to fulfil the ministry you have entrusted to us, through Jesus Christ our Lord.

Amen

— The Anglican Fellowship of Prayer

## Radical Prayer

WE ALL HAVE both a deep desire to pray and a deep resistance against it. We want to be close to God, but also want to keep some distance. These tensions come from the awareness that God is a jealous lover who does not want to leave us alone for one second. God is asking for our total, undivided attention. And that is very scary.

As long as we continue to reduce prayer to occasional piety, we keep running away from the mystery of God's love. Of course we love God, but there are some areas we would rather keep away from Him.

Aren't we a little like the person who says: "I like Jesus a lot, but being the last, turning your cheek, loving your enemies, washing the feet of others – well, I guess, in those days it made sense, but we are modern people who have to get the job done. I'm sure Jesus would have been more realistic had He been a partner in my firm! You are a nobody if you do nothing relevant, never make it on TV, and have no real power."

But prayers means letting God's creative love touch the most hidden places of our being, and letting Jesus' way of the cross, His way of downward mobility, truly become our way. And prayer means listening with attentive hearts to the inner movements of the Spirit of Jesus, even when that Spirit leads us to places we would rather not go.

Yet, if we will look to Jesus quietly, trustingly, and wholeheartedly, we will find a joy and peace and freedom we did not dare dream of. Yes, even on the road to the Cross we will find that love is stronger than fear, and life - God's life - stronger than death.

-Henri J.M. Nouwen, adapted from the New Oxford Review

## Purpose

 $T_{
m HIS\ PARISH\ CHURCH\ exists\ for\ the\ purposes\ of:}$ 

- 1. Worshiping God our Heavenly Father as He has authoritatively revealed Himself in Jesus Christ, His Son, our Lord, in the power of the Holy Spirit;
- Proclaiming by word and example the Good News of God in Christ Jesus our Lord, neither adding to nor taking from the deposit of the Faith as we have received it in Holy Scripture and Apostolic Tradition;
- 3. Equipping men, women, and children with the treasures of Scriptural teaching and sacramental grace, that they may know, love, and serve Jesus Christ faithfully in this life and be happy with him forever in the next; and
- 4. Sending out people into the world in the power of the Holy Spirit to do the work of disciples.

—from the 3,500-member Church of the Incarnation, Dallas

## What Episcopalians Really Believe

- Episcopalians believe that rectors who have spotlights trained on the pulpit should be watched with mounting suspicion.
- Episcopalians believe in the importance of corporate confession and frequently do confess their sins, generally, especially when confronted with overwhelming evidence, individually.
- Episcopalians belive strongly in Scripture, Tradition, and Reason. While they aren't sure what it is they believe about these things, there is almost universal agreement that that is hardly the point.
- Episcopalians believe that any place worth visiting is greatly enhanced by a name that only obliquely describes it (e.g., nave, narthex, sacristy, oratory, ambulatory, and apse).

—Christian Century

## Vestments in the Anglican Tradition

IN THE ANGLICAN TRA-DITION, vestments have been a survival to a very small extent, but mostly a conscious and conscientious revival.

The Church of England, publishing its first English Prayer Book in 1549, ordered that "upon the day and at the time appointed for the ministration of the Holy Communion, the Priest that shall execute the holy ministry shall put upon him the vesture appointed for that ministration, that is to say: a white Albe plain, with a vestment or Cope. And where there be many Priests and Deacons, there so many shall be ready to help the Priest in his ministration as shall be requisite: And shall have upon them likewise the vestures appointed for their ministry, that is to say, Albes with tunicles."



Here, then, is survival of traditional vestments of the Church in the West, "vestment" in this usage meaning a chasuble with its matching stole and maniple. Two exceptions may be noted, however, one minor, the other major. The alb is to be "plain" - not ornamented by those patches of decorative textile called apparels. Much more importantly, for the "vestment" may be substituted a cope — an interchange parallel to Eastern development, where to free the celebrant's arms the ancient paenula had been opened in front instead of at the sides and resembled the Western cope much more than the chasuble. But this Eastern development would not have been known generally in England.

Archbishop Cranmer's intentions, probably less

than traditional, openly became so when he presented young King Edward VI with a second Prayer Book in 1552. Then it became clear that the goal was simplicity in keeping with that of his friends, the Continental Reformers. Then it was ordered that "the Minister at the time of the Communion. and at all other times of his ministration, shall use neither Alb, Vestment, or Cope: but being Archbishop, or Bishop, he shall have and wear a rochet: and being a Priest or Deacon, he shall have and wear a surplice only." This simplicity, this low-water mark in Anglican vesture, lasted but a few months. When Mary Tudor restored submission to the papacy, with the Latin Mass returned, of course, the old vestments. Her half-sister Elizabeth came to the throne in 1558 and soon restored the English Prayer Book as part of their father Henry VIII's non-papal Catholicism. It was a compromise of principles on paper and less in practice.

Elizabeth herself favored



many of the old usages and caused the crucifix and wafer bread to be used in her own chapel and, according to one account, vestments. For her whole realm, the full panoply of vestments was made legal by her 1559 Act of Uniformity, which ordered that "such ornaments of the Church, and of the ministers thereof, shall be retained and be in use, as was in this Church of England by the authority of Parliament in the second year of the reign of King Edward the sixth." On paper, this was the "Elizabethan Settlement." In practice it was much less. By the end of her reign the chasuble was not to be seen and in the next two reigns was not prescribed, but only the cope in cathedral and collegiate churches, and the surplice as the basic garment.

It was for doctrinal reason as well that vestments were revived in the Anglican Communion. It was for continuity and universality and because the chasuble was, and is, the vestment worn everywhere and always in

the Church Catholic, and to wear it in the Church of England and her sister and daughter churches of the Anglican Communion would demonstrate, it was believed, that we had not repudiated but still believed in the sacrifice and real presence of Christ in the Eucharist. So began as a logical second step of the teachings of the Tractarians (the Oxford authors of Tracts for the Times) the practices of the Ritualist Revival.

Many a devout needlewoman went to "Lee of Lambeth" for pictures and measurements of the chasuble and other vestments. but as he took them from medieval memorial brasses without taking enough account of perspective, her needlework was all too flat and two-dimensional. Brocade she bought from church furnishers who reproduced "correct" patterns and colors copied from medieval samples. Lilies and roses pushed out beasts and birds, however, and if red, violet, or green had faded that is how we got dull brick-red,



muddy purple, or greenishbrown. Nevertheless, devout needlewomen worked long hours in many places, and by this century the chasuble could be seen in over a thousand English parish churches. The revival may be dated from the first publication of the *Directorium* Anglicanum in 1858.

It became respectable after Dr Percy Dearmer in *The Parson's Handbook* of 1899 defended a moderated medieval ritual as "The English Use."

Eucharistic vestments they were and will be called, however. Their revival by American Episcopalians came piecemeal. First came the stole itself --- safer to reintroduce because it resembled the tippet or black scarf worn with the academic hood over the surplice. A stole of dark purple preserved at The General Theological Seminary in New York City was made for Dean Hoffman when he was Rector of Christ Church. Elizabeth, New Jersey, an early Tractarian foundation. Dr Morgan Dix, Rector of Trinity Church, New York City, combined a white linen chasuble with a stole over it: one step beyond surpliceand-stole but resembling it enough to gain the nickname for the combination "foolthe-vestry," Chasubles were worn at Mount Calvary Church, Baltimore, in 1871 when a letter records that a priest unfamiliar with them "managed to dress himself in the queerest way. He put on one of the shortest cottas over his coat and donned a chasuble over the cotta, and such a bunch he was, to say nothing of his legs sticking so far through the cotta." A bit later on, priests began to discard the maniple as a funny and meaningless hindrance, and Dr Fosbroke (later Dean of the General Seminary), when teaching at Nashotah House, obediently put it on in the sacristy but hung'it on the doorknob as he went to the altar. At the General Seminary, though there was a daily Eucharist and attendance was well nigh universal, only surplice-and-stole were worn until 1950.



Now, it can be said surely, cope and miter will be seen on half of the American bishops, all but one or two of the English, and most of the other bishops of the Anglican Communion. The chasuble is worn much more often than not in English churches and probably in half of the American parishes. Seminarians seeing it in their school chapels or nearby parish churches introduce it when they reach places of their own. If it is not worn for doctrine, at least it marks the Eucharist as different — as the Lord's own service. And it can be beautiful

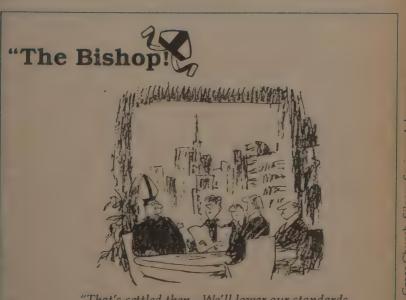
Design of vestments has again become creative. Breaking out of canonized shapes and colors and symbols, priests and their altar guilds and the professional vestment makers are experimenting with ideas incorporating theologies and local reflections and personal idiocyncracies. Slogans on stoles (unfortunately) are the most obvious manifestation of this "creativity." To make the stole show by wearing it

- via Grace Church, Siloam Springs, Arkansas

outside of the chasuble or by applying large, gaudy symbols on the chasuble itself are obvious though unhistorical bits of realism. More impressive and quite historical is a return to chasubles that are themselves the symbol and need little or no applied symbolism.

In A Dictionary of Liturgy and Worship, concluding his excellent article on vestments, Professor Gilbert Cope expresses the hope that with wider acceptance "it would be possible to use a vestment as an aid to Christian unity and not as a badge of division." In the medieval symbolism of vestments, the chasuble, covering all our imperfections, stood for charity. Can we learn from what we see?

—The Rev Donald L. Garfield in *The Anglican* 



"That's settled then. We'll lower our standards to meet the competition."

## The Surplice

T HE WEARING OF THE SURPLICE during the seventeenth and eighteenth centuries was contentious, and, following its reintroduction in the nineteenth century, the controversy resumed.

In 1840, in Exeter, there was a 'Surplice Riot', the 'offending' clergy were mobbed and pelted and *The Times* proclaimed that the Bishop 'put down the boyish nonsense of the young clergymen wearing a surplice'.



A very pretty public stir
Is making down at Exeter,
About the Surplice fashion:
And many bitter words and rude
Are interchanged about the feud,
And much unchristian passion
For me, I neither know nor care
Whether a parson ought to wear
A black dress, or a white one.
Plagued with a trouble of my own
A wife who preaches in her gown,
And lectures in her night one.

\_\_ J. Wippell & Co, Ltd

## God's Bidding

THE CHURCH of which we are the priests and members puts forth definite claims to do. by an Apostolic Ministry, what God has bidden the Church to do. They are to administer the sacraments - sacraments which profess to be a reality; a Baptism which regenerates; a Holy Eucharist which gives the threefold blessing of the presence of Christ by means of the sacramental Presence, and of union with Christ resulting to the penitent believer; to train up children with true Christian training; to preach the Gospel to sinners, and to have the power to bind and to loose, in the Name of God and by His commission, the sin-stricken soul; in an age of materialism to present the supernatural world with all its hidden powers, to the acceptance of mankind; to preach chastity, honor, honesty, family life, and patriotic earnestness to the people; to visit the sick; to clothe the naked; to comfort prisoners; to soothe the dying; and to bear witness to the invisible bonds which bind the dead in one Communion.

- James DeKoven in 1876

# Why Does My Grandmother Have to Die?

Is grief unnatural when loved ones are taken from us?

A MOTHER AND HER LITTLE BOY came into my office the other day to talk about death, specifically about the soon-expected death of the boy's grandmother, whom he loves very much. What would you say to that boy?

Most of the things we think of saying sound trite. Some of them are worse than trite, like saying God wants Grandmother to come be with Him in heaven (What kind of God would want to take a boy's grandmother away from him?) and that we shouldn't cry. (Is grief unnatural when loved ones are taken from us?).

I don't recall what I said to the boy and his mother—perhaps that's just as well. But the conversation started me thinking about death. The death of a specific person often raises deep and troubling questions for us, especially the death of someone we love, someone who dies at a young age, or someone who suffers greatly while dying.

But death in the abstract raises no troubling questions for me. Although I may grieve when others die and may fear the unknown time and circumstances of my own death, I can accept the fact that I will die and thank God for it. Imagine life if no one died. We could bring no children into the world. The same fixed number of souls would live from millennium to millennium, neither growing nor dying nor giving birth, never older, never wiser.

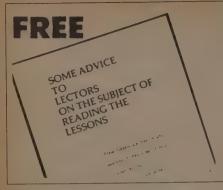
There would be nothing to accomplish, or discover, or conquer, or experience for the first time—no mountains to climb, no risks to take, no choices to make, no hope of heaven, no fear of hell. We would soon cease to possess functioning souls and become mindless, listless bodies endlessly drifting about. Life would be rooted in no reality beyond what could be seen outside any window.

But maybe it wouldn't be like that. Maybe I'd be the only immortal one while everyone else was mortal. That would be even worse. An infinite number of lifetimes would have afforded me the answers to any question the current generation might ask. But I would have gained those answers through experiences which no set of contemporaries would have shared, causing them to look upon me as an eccentric archaism. No one would take me seriously, and I would grow cynical as I became a standing joke from age to age.

The loneliness would be unbearable. I love my wife Pam today and hope to love her for years to come, remaining faithful to her until we are parted by death. But if she were to die while I lived on forever, I would eventually find another wife, and then another and another—until I had finally forgotten what any of them looked like, or believed in, or longed for. The pain of witnessing the deaths of an endless series of wives and children would eventually make such commitments unbearable and I would cease to make them. I would choose to endure my eternity entirely alone.

I look forward some day to hearing that most joyful voice say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I don't know what that kingdom will be like, nor can I be certain that my transition into it will be a pleasant one from this side. But I believe God intends that a timely and grace-filled death be the crown of a faithful life.

-The Rev Richard H. Schmidt, Rector St Paul's Church, Daphne, Alabama



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- ◆ Twentieth-Century Martyrdom by Madeleine L'Engle
- What I Want from Sermons
- ◆ The Long Green Season
- ◆ The Far Reach of the Wesleys
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## Guilt and Grace

Guilt is a shadow in our lives, and a tenacious one. There is a childhood game of trying to escape one's shadow. One attempts to move quickly enough to leave the shadow behind but is unable to do so. Some adults have learned how to beat this game. One can escape the shadow of guilt by going into the darkness.

The point to recall is that we would not even know of our shadow guilt if we were not all in some measure walking in the Light.

When we walk in that Light [of Christ] we cast a shadow. To see the shadow of our guilt is just the negative way of saying the Light is still on!

This is not the guilt of rejection or of condemnation. It is now the guilt of sanctification (spiritual health and wholeness) which guards us and presses us on to that health we have yet to know.

## O Felix Culpa

PRAISE to thee, dear brother Guilt! Strong Son of God's law and love Who dost not cease thy pricks When we would stoop to play with dangerous toys, Who goads us from the quicksands of anger an accidie, Who makes our hearts to hunger Beyond new clothes, new cars, new kitchens, new houses, new spouses, or even a new nation. I have quarrelled with thee, O Tenacious Shadow that I cannot help but cast as I walk in God's Light. I have hated thee as the enemy of my sweet sicknesses. Thy counterfeits have hurt and wounded me. But thou art the Handle of God's Help, The Grip of His Grace, and The Adumbration of my Health; Thou, in thy true Self, Art my Glory's True Friend and Brother.

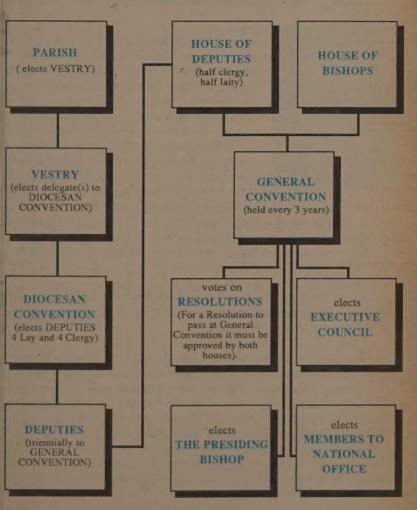
— The Rt Rev C. FitzSimons Allison Guilt, Anger, and God

Praise to Thee, O Happy Guilt,

And leave me not 'til we are both at home.

be sober, BE VIGILANT: because your Adversary the DEVIL, AS A ROARING LION, WALKETH ABOUT, SEEKING whom he may devour: whom resist steadfast in the faith.

## Decision-making Bodies In The Episcopal Church





#### A PRAYER

For Faithfulness.

A LMIGHTY and everlasting Father, who hast promised to be with thy Church to the end of the world: Grant that by the power of the Holy Ghost, we all may hold fast to the faith once delivered to the saints, and in all truth and godly discipline, fulfill the purpose of him who loved it and gave himself for it, thy Son our Saviour Jesus Christ. Amen.